Vol. III. Numb. 98.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, *Concern'd in the First and Second* VOLUME, *with the Aſſiſtance of other Ingenious* PERSONS.

From Wedneſday November 8th. to Friday November 10th. 1710.

GENTLEMEN,

Q. HAPPENING *the other Day into Company, a Debate aroſe, whether the Children of* Jews *(or any other Unbelievers who Dye very Young, do any ways ſuffer upon their Account in the other World.*

Alſo, into what State a Child (deſign'd to be Chriſten'd in the Church of England, *but by misfortune or Sickneſs Dyes before Chriſten'd) enters.*

After many Warm Expreſſions the matter was left to your Wiſe Determination, which I deſire you will do (altho' done already) and you will infinitely Oblige many of your Subſcribers, as well as,

Your Admirers, T. A. E. B.

A. That Infants Dying Unbaptiſed are made to ſuffer the Eternal Torments of Hell-Fire is the avowed Opinion of the Rigid *Calviniſts*, as well as an undoubted Conſequence of ſome other of their horrible Doctrines. But that it is highly repugnant both to Scripture and Reaſon we ſhall evince by the following Arguments. For whereas it is pretended that this Puniſhment is inflicted upon them becauſe of Original Sin, We ſay it is repugnant both to the Juſtice and Mercy of God to Torment Infants with Eternal Pains for that Reaſon. 'Tis repugnant to his Juſtice, which will not allow the Innocent, who have no knowledg of Good and Evil to ſuffer the Puniſhment contracted by the Guilty; and if they ſhou'd, their being Born into the World wou'd be ſo far from being an Inſtance of Divine Goodneſs, that it wou'd be the greateſt Curſe that can be conceived. It is repugnant to the Mercy of God by this plain Argument, that God is ſaid in Scripture to have had Compaſſion on Sinful Men, but Puniſhed the Rebellious Angels. But if the *Calviniſts* Doctrine ſhou'd take Place, God wou'd act much more ſeverely towards Men than towards Devils: For theſe he only rejected becauſe of their being Guilty of actual Crimes; whilſt he Condemns the Innocent Offspring of Men, *viz.* Young Children, who cannot of themſelves be Guilty of any Crime, to Hell-Fire. Again, God ſolemnly declares, *that he will not the Death of a Sinner, but rather that he ſhould turn from his Wickedneſs and live*: Much leſs therefore will he the everlaſting Death of a Young Child, who is guilty of no Wickedneſs that he can turn from. Beſides, God is repreſented in Scripture as ſparing the guilty for the ſake of the Innocence of the Children: But how Inconſiſtently wou'd he Act with himſelf, ſhou'd he be ſuppoſed to Torment them with everlaſting Miſery? Much ſooner therefore ſhou'd we embrace the Notion of the Schoolmen, who have invented a Purgatory for the unbaptized Infants, in which they are detained Captives without any Senſe of Pain; than this ſhocking Doctrine of the *Calviniſts*, which carries in it all the Marks of Horror and Cruelty. Certainly the Obedience of *Chriſt* for the Redemption of Men has greater Efficacy, than *Adams* Tranſgreſſion for their Deſtruction. This St *Paul* has aſſerted, *Rom.* 5. 15. *Not as the Offence, ſo alſo is the Free-Gift: For if through the Offence of one many be Dead, much more the Grace of God, and the Gift by Grace, which is by one Man,* Jeſus Chriſt, *hath abounded unto many.* But how ſmall muſt be the Efficacy of Chriſt's Redemption, if ſuch as are actually Guilty of no Sin, can recieve no Benefit by it?

Q. Gentlemen, *I deſire your Opinion, whether we have any good Authority to believe that there is any ſuch Man in the World, as he who goes vulgarly by the Name of the* Wandring Jew?

A. We need no other Argument to confute this vulgar Error, than that if there were any ſuch Man, he wou'd be more known. Such a ſtanding Miracle, and ſo convincing an Argument of of the Truth of our Religion wou'd be worth every ones Sight, and better deſerve to be viſited than

the Holy Sepulcher at *Jeruſalem*. Notwithſtanding there is a remarkable Story of this Man in the Hiſtory of *Matthew Paris*, which being not commonly known it may not be improper to gratify the Reader with it. In the Reign of *Henry* the *III.* there came into *England*, a certain Archbiſhop of *Armenia*, who being (amongſt other Curious Queſtions) asked concerning this *Wandring Jew*, Anſwered. That he knew him very well, and that he had Dined at his Table a little before he undertook that Journey, and frequently diſcourſed with him. After which he gave them this Account of him. At the Time of our Saviour's Paſſion, when he was taken of the *Jews*, and brought into the Judgment Hall before *Pilate*, who delivered him to be Crucified, this *Jew* (whoſe Name was then *Cartaphilus*) was the Door-keeper of the Hall, and at our Saviour's being led forth ſtruck him on the Back, and ſaid to him with Deriſion, *Go, Jeſus, go faſter, why doſt thou ſtay?* At which our Saviour being moved, replied, *I go, and thou ſhalt ſtay till I come. Cartaphilus*, was then about Thirty Years Old, and always when he has finiſhed a Hundred Years, he is taken with an incurable Infirmity, and thrown into a ſort of Extaſy; upon his Recovery from which he is reſtored again to the ſame State of Age in which he was at our Saviour's Paſſion. When the Chriſtian Faith begun to increaſe, he was Baptiſed of *Ananias* who Baptiſed St. *Paul*, and was called *Joſeph*, which Name he is now known by. He dwells frequently in both the *Armenia's*, and other Countries of the *Eaſt*, with Biſhops and other Prelates of the Church: A Man of Piety and Holy Converſation, of few Words and thoſe ſpoke with great caution. He tells many Particulars relating to our Saviour's Paſſion and Reſurrection, the framing of the Apoſtles Creed, their Preaching and Travels over the whole World, and other Matters of Antiquity. Many come to ſee him from very remote Parts of of the World, all whoſe ſerious Queſtions he Anſwers briefly and Courteouſly. He Eats ſparingly, wears a grave Apparel, and refuſes all Preſents that are offered him. He places all his hope of Salvation in theſe Words of our Saviour, *Father, forgive them for they know not what they do*; and he ſtrengthens this hope by the Examples of St. *Peter* and St. *Paul*, the one of which was pardoned as ſinning through Frailty, and the other, as through Ignorance.

Q. Compaſſionate APOLLO, *I addreſſed my ſelf to a Gentlewoman in the way of Marriage for the ſpace of 9 Months, with the Approbation and Conſent of her Guardians. She received me graciouſly, granted my Requeſt; all things, Cloaths, &c. were provided for Marriage; and I thought it Morally impoſſible, any thing could have interveened to my diſappointment. But O! Unhappy Man that I am, juſt when I thought my ſelf upon the Brink of Felicity, I was by an Unhappy Accident, plung'd into the bottomleſs Gulf of Diſpair; Guardians deceiv'd me in her Portion, which when I acquainted her with, ſhe renounc'd her Promiſe, told me ſhe had chang'd her Mind, alter'd her Reſolution, and would have nothing to ſay to me more. I then with a Sorrowful Heart took my leave, reſolving to ſee her no more, knowing in vain, from the manner of her expreſſing herſelf, to attempt a Reconciliation. It is now near 6 Years ſince we parted, ſhe is ſtill Unmarry'd. But it ſo happens that I have now a fair Proſpect of advancing my Fortune by Marrying an other. Now, then, what I Humbly come to to ask your Advice about, is, whether I may ſafely Marry the latter, having by Promiſe ingag'd my ſelf to the former; knowing ſhe whom I engag'd my ſelf to, is reſolved never to Marry me as ſhe hath often been heard to ſay, if there were never another Man in* England.

Pray, SIRS, *be ſpeedy and ſerious in your Anſwer, the Queſtion being no Fiction, but a real Caſe of Conſcience, and you will lay a laſting Obligation of Thanks, on your Diſconſolate unknown Servant, and Subſcriber, who as in Duty bound ſhall ever acknowledg the favor.*

Yours, S——o P——t.

A. You cannot in Honor or Honeſty engage with another, till the firſt has releas'd you from your Promiſes, in as Solemn and Formal a manner as you made 'em in; which ought alſo to come freely from her, and not by being provok'd thereunto, by any diſhonorable Carriage in you, which we have ſome Reaſon to ſuſpect has paſſed, ſince the Marriage appears to have been broke off, by your being diſappointed in your Expectations from her Guardians. We have Reaſon to ſuppoſe that when you addreſs'd the Lady, you did not pretend your Affections were ſetled on her in Conſideration of ſuch a certain Sum of Money you expected with her. Nor can we believe the Lady deceived you in an Account of her Fortune; therefore ſhe has juſt Reaſon to be affronted, at your making Exceptions to that. Upon the whole, we think you are bound in Honor to acknowledge your faults to her, to implore her Pardon, and to endoavour to the utmoſt of your Power, a perfect Reconciliation. If after you have offer'd all ſatisfaction in your Power, ſhe releaſes you, in as Solemn a manner as your Engagements were made in, you are perfectly free to Marry any that will accept of your Tenders. Only take this Caution for the future, that if you addreſs any on the ſole Account of her Fortune, tell her honeſtly the the plain Truth, otherwiſe you cannot honorablly decline, ſhou'd they prove worth nothing.

Q. Gentlemen, *I am Oblig'd to you for your Anſwer, to the Queſtion I propos'd about the Dying Man, in your* Apollo, N°. 96. *but am ſorry it doth not rightly perform the intended proportion you have aſſigned to it*, viz. *Son 9 parts, Mother 3 parts, and the Daughters one a peice.*

A. This was not our Fault but the Printers; for the laſt of the 3 Numbers ſhou'd have been 285$\frac{1}{2}$ inſtead of 218$\frac{1}{2}$, and then the Sum wou'd have come right.

BIBLIOTHECA BODLEIANA

POEMS.

APOLLO,

Q. *ALTHO' 'tis a Theme*
(Which ſome think a Dream)
And's tyr'd the World with Repetition;
I mean that of Love,
Yet the ſame I muſt move,
And hope you will hear my Petition.

For what e'er you think,
If you Wake, or you Wink,

You

You will always be plagu'd with ſuch People,
Who will Noiſe your Ears,
With their Doubts and their Fears,
As much 'ſif you Liv'd in a Steeple.

And what does invite,
They know you delight,
In Loving and Billing your ſelf;
And therefore muſt know,
Compaſſion to ſhow,
To ev'ry Poor Am'rous Elf.

Beſides Girls and Boys,
With their blooming Joys,
Shoot into the World ev'ry Day;
Who freſhly will Teeze ye
(Tho' in hopes to pleaſe ye)
The Events of Amours *to diſplay.*

Since then ſhou'd you huff,
You ſtill muſt ſtand buff,
To all the Attacks Lovers make;
Pray, hear my Complaint,
Tho' not from a Saint,
Yet further I hope from a Rake.

I've long Lov'd a Lady
(And that you'll ſay may be)
Which yet never made a Return;
Nor ſhews any care,
For my Sighs or Diſpair,
And Laughs when I tell her I Burn.

Another there is,
Much kinder than this,
Whom tho' I did never Addreſs;
Yet has been heard often,
To ſpeak Words wou'd ſoften
A Stone, and her Paſſion confeſs.

The firſt I believe,
Tho' no hopes ſhe'll give,
I may by her Parents obtain,
But if I no part
Can gain of her Heart,
I little Contentment ſhall gain.

My Word I did give,
That's long as I Live,
I ſtill wou'd Addreſs for her Love:
And that if or no,
Affection ſhe'd ſhow,
I never Inconſtant wou'd prove.

Now, Phœbus, *Pray tell,*
(Since none can ſo well)
What Meaſures you'd have me purſue,
If ſtill you endeavour,
To gain her, or leave her,
And if that will prove me untrue.

Say which way I may
Moſt Honor diſplay,
And make my Love brighteſt to Shine,
If the firſt I obtain,
Or the laſt I ſhou'd gain,
For I'll yeild to a Judgment like thine.

A. The firſt not Confeſſing
Her Love, on Addreſſing,
But Anſwering with a diſdain,
Your Vows then employ'd,
Are all null and void,
Nor mark your Retreat with a Stain.

The laſt we adviſe ye
(Who ſeems more to prize ye)
T'accoſt, and with Gratitude own;
She Merits you more,
Than th'other before,
To whom your Affection was known.

Your Honor and Love,
Will ſhine far above,
The us'al Amours of the Age;
For moſt in Addreſs,
Their own ends Confeſs,
And ſo for Self-int'reſt engage.

But you wou'd ſecure,
Your Flames were more pure,
Since aim'd for Regaling her Paſſion,
And had we a few,
As gen'rous as you,
True Lovers they might bring in Faſhion.

APOLLO,

Q. *There's many a* Quack,
Has got what I lack,
Yet no more Phyſician than me,
Then why may not I
To Phyſick apply,
And's Honeſtly Swallow my Fee,

A. Like Freedom you have,
For playing the Knave,
With any on Stage has harangu'd;
And may too in Time,
Deſerve for your Crime,
As fully as they to be Hang'd.

SIR,

THE Letters from Bruſſels, Nov. 13. Adviſe that Yeſterday Morning, about 7 a-Clock, an Expreſs went through this Place from Milan, but laſt from Duſſeldorp, that ſaid he was carrying to Pr. Eugene the News of a great Fight in Spain, which had been to the Advantage of King Charles the III. That Letters from

from Namur and Valenciennes, do likewiſe make mention of a freſh Defeat of the Duke of Anjou; but thoſe from Vittoria, of the 30th paſt, adviſe, That that Prince was ſtill encamp'd with his Army between Caſa Texada and Talavera de lu Reyna. And that the Letters from Paris are not yet come in, which gives us a Suſpicion, that they are kept back to Conceal ſome News.

London, November the 10th.

Tueſday laſt being appointed a Day of Thanksgiving, Her Majeſty was at Her Royal Chappel at St. James's, where the Rev. Dr. Stanhope Preach'd a moſt excellent Sermon. There was the greateſt appearance of the Nobility and Gentry that has been known a long time: His Grace the Duke of Leeds carrying the Sword of State before Her Majeſty, who went yeſterdyay to Hampton-Court.

Members choſen for the enſuing Parliament.

Co. of *Southampton*, *Geo. Pitt*, Eſq; Sir. *Sim. Stuart*.
Couu. of *Cornwal*. *Geo. Granville*, *J. Trevanion* Eſqs.
Newcaſtle, Sir *Wm. Blacket*, *Wm. Wrightſon*, Eſq.
Cumberland, *James Lowther*, *Gilfred Lawſon*, Eſqs.
Burgh of *Aberdeen*, *James Scot* of *Logie*, Eſq.
Burgh of *Elgin*, ——*Reid*, of *Bara* Eſq;
Shire of *Kincardin*, Sir *Alex. Ramſay* of *Balmain*.
Burgh of *Linlithgow*, *George Douglas*, Eſq
Burg of *Dumfreis*, Doctor *Hutton*,
Burgh of *Sterling*, *Henry Cunningham*, Eſq.
Burgh of *Haddington*, Sir *David Dalrymple*.
Burgh of *Inverneſs*, Doctor *Charles Oliphant*.
Shier of *Lanerk*, Sir *Jam. Hamilton* of *Riſehall*.
Wigtoun, &c. Sir *Wm. Cockran* of *Kilmaronock*.
Burgh of *Anſtruther-Eaſter*, Sit *John Anſtruther*.

Which is all from Yours, &c.

WHEREAS ALL THE SETS OF THE FIRST Volume of the *BRITISH APOLLO*, have been for ſome time diſpos'd of, tho' none under 15 *s.* 6 *d. per* Set, bound. The ſaid Vol. containing above 2000 Anſwers to Curious Queſtions, in moſt Arts and Sciences, approv'd of by both the Univerſities and of the Royal-Society, is uow Reprinting in Octavo by Subſcription. The Terms are, each Subſcriber to pay 2 *s.* 6 *d.* in Hand, and 2 *s.* 6 *d*, on the Delivery of each Book, neatly bound, gilt edges aud letter'd on the back. *Note*, no Subſcriptions will be taken in after the 20th of *November* Inſtant; none will be ſold under 6 *s.* by Reaſon there will be but very few Printed more then what will be ſubſcribed for. *Note* alſo, it is carefully Corrected, Abreviated, Amended and Impr v'd (without Injury to the Senſe) by the Authors, that all that is Meterial will be Inſerted. They who ſubſcribe for 6 Books to have a 7th *Gratis*, and to Bookſellers their uſual Allowance. Propoſals may be had, and a Printed Ticket given to thoſe who are willing to ſubſcribe, at Mr. *Woodward's* in St. *Chriſtopher's Church Yard Threadneedle-Street*, Mr. *Clark's* in *Birchin-lane* near the *Royal-Exchange Cornhill*, Mr. *Carter's* at the *Roſe* and *Crown* in St. *Paul's-Church-Yard*, Mr. *Bickerton's* at the *Roſe* and *Crown* in *Little-Britain*, Bookſellers, Mr. *Harbin* at the *Roſe* next Door to the *Globe-Tavern* in the *Strand* near *Charing-Croſs*, or of *J. Mayo* Printer hereof, over againſt *Water Lane*, *Fleet-ſtreet*. Where all Perſons are deſired to direct their Letters with Queſtions to any of thoſe Places abovementioned (ſuperſcrib'd for the *Britiſh Apollo*) and great Care will be taken to Anſwer all ſuch as are worthy Anſwering. None will be Anſwer'd out of the Country but where Poſtage is paid. Likewiſe any Perſons in Town may have this Paper brought to their Houſes at 3 *s. per* Quarter, by directing as aforeſaid.

ADVERTISEMENTS.

AT the Office of Inſurance on Marriage, in *Bolt-Court*, *Fleet-Street*, any Perſon by Paying 2 *s.* for a Policy, Stamps and Entrance, and 2 *s.* towards each Marriage, until their own, may ſecure to themſelves 200. *Note*, Ten Perſons, for 4 *l.* 6 *s.* by them paid, received above 390 *l.* and Two others, in 14 Days will receive near 200 *l.* and after that time each Claim will amount to above 120 *l.* which will be daily more and more, till full, which ſufficiently ſhews the Advantages of this Office are much greater than any other of this kind pretend to.

A General Meeting of the Subſcribers was held at *Sadler's-Hall*, in *Cheapſide*, on *Thurſday*, *October* the 19, 1710, and a Second Six Truſtees were added to the former, to whom Security is given, puſuant to the Propoſals which may be had *Gratis*, at the Office.

MR. *Roger Grant*, OCULIST and OPERATOR, in Extraordinary to Her MAJESTY, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *Wil. Jones*, at *Newington-Buts*, born blind, brought to Sight in 5 minutes. *Suſan Barns*, at Mr. *Haunches*, in the *Broad-way Weſtminſter*, blind 11 Years, brought to Sight in 3 minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75 Years, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 minutes. *William Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*. A Gentlewoman whoſe Mother lives at Juſtice *Conſtables* in *Goodman's-Fields*, the ſame. Mrs. *Jackſon* in *Wood's-Cloſe*, the ſame. Mr. *Williams*, in *Peter-Street Old-Soho*. *Anne Andrews* in *Goſwell-Street*. *Saywell Lathan*, at *Adam's-Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal-Lane*. *NOTE*, Theſe with 235 others have been Cur'd ſince *Sept.* 1708. by the aforeſaid Mr. *Grant*.

AT the Office of Inſurance on Marriage in Kings-Head-Court in Perticoat Lane, near Biſhops-gate-Street, any Perſon by Paying 2 *s.* at their Entrance for a Policy and Stamps, and 1 *s.* towards each Marriage until their own, or the Marriage of the Perſon on whom they Subſcribe; will ſecure to themſelves 100 *l.* when full, and in the mean time in Proportion according to the Number of Subſcribers then being; the Advantages of early Entrance will appear by the Propoſals, which may be had *Gratis*, at the Office, where Attendance is given every Day. *Note*, That it will be the Intereſt of all Perſons who intend to enter, to do it forthwith, to prevent any other Perſon from Inſuring on them.

A Patent under the Great Seal of England has been granted to Charles Holman in Red-Lion-Street in Southwark, for the making of his London Ink-Powder for Records. Being Moſt Excellent for all Perſons to make their Writing-Ink as black and as ſtrong as they pleaſe. EachSix-penny Paper makes a Pint of the beſt, or Pint and half, or Quart for Shop-keeper's common Writing or Marking-Ink, only by ſhaking or ſtirring it in ſo much Rain or River-Water; and it amends all weak and pale Ink, or Ink ſpoiled by the Froſt, and Directions to each Paper of Powder, to prevent Ink from Freezing. 'Tis Sold by moſt Stationers, Bookſellers and Haberdaſhers in and about London; and by Shop-keepers in the chiefeſt Cities and Towns in England. And that none may be impoſed on by any falſe Pretenders, Cheats or Counterfeits, this only has been publickly Experienced for many Years, and Appoved for the beſt Ink in moſt parts of the World.

LONDON: Printed for, and Sold by *J. Mayo*, at the *Printing-Preſs* againſt *Water-Lane* in *Fleet-Street*. Where Advertiſements are Taken in.